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"no place" in the United States are shipped in large amounts to this country, as shown by any annual summary of trade relations of either country.

If the author has been "through South America," his book does not show it. If his book is purely a compilation, it is poorly done except for some of the historical sketches. With books so much superior readily available, it is hard to find an excuse for a volume of this sort.

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VINOGRADOFF, PAUL (Ed.). *Oxford Studies in Social and Legal History*. Vol. III. Pp. v, 396. Price, \$4.15. New York: Oxford University Press, 1912.

This volume of the Oxford Studies contains two monographs: "The Estates of the Archbishop and Chapter of Saint-André of Bordeaux under English Rule," by Miss Eleanor C. Lodge; "One Hundred Years of Poor Law Administration in a Warwickshire Village," by A. W. Ashby. Both of these monographs represent the highest type of intensive local study, in which antiquarian erudition is not allowed to obscure the relation of the subject to the general historical problems involved. In each case there is a distinct gain from the limitation of the field of research.

Miss Lodge has studied feudalism with a sympathy that is distinctively modern. There is none of the old prepossession against the system. It is presented in her study as a system under which people lived without much serious inconvenience. There is not the sense of an impassable gulf between medieval and modern times. Again and again she speaks of the many similarities in the general aspect of rural life then and now. "The places in which the vine flourishes have little changed. Perhaps an exception to this might be made in the case of Médoc, which does not seem to have been planted out so early as the rest" (p. 44). "All points to a state of things extraordinarily modern: a great number of small free rent-paying or profit-sharing tenants, bound to their ecclesiastical superiors by ties of money rather than by bonds of allegiance; sometimes bound to the soil and unable to alienate freely, but this by reason of contract rather than by custom or the arbitrary will of the lords; services and dues early commuted into money payments, and the wage-paid laborer the rule rather than the exception" (p. 195).

The emphasis upon the modern appearance of life in the Bordelais might give rise to suspicions of superficiality were it not for the subtlety and care with which the technical questions of feudal law have been met. The discussions of the *alod* and the *homme questal* are refreshing even if the addition of refinement to refinement seems at first excessive. There is an unusual sympathy with the medieval capacity to do without the rigid legal categories which are so common in our modern law. The conclusions are not very different from those of M. Brutails in his "Introduction to the Cartulaire de Saint-Seurin." The *homme questal* was a serf, but the term must not be used without qualification. The status was defined more strictly in the fourteenth century than in the twelfth and thirteenth centuries, and in practice the disabilities were less onerous than might be supposed from the more abstract legal definitions.

The parish of Tysoe studied by Mr. Ashby is situated in South Warwickshire. Parts of the village were enclosed in the sixteenth and seventeenth centuries but most of the land lay in open fields until 1796. The land tax assessments indicate that small proprietors predominated in the early eighteenth century, and increased in numbers for a few years after enclosure. The changed conditions, however, were unfavorable and the land gradually passed into the hands of the wealthy.

The crisis in poor law administration is in this village very directly related to the results of enclosure. Rates were moderate and conditions in the village encouraging until the beginning of the nineteenth century; only then do we find the demoralization of the poor that is so well known from the reports of the commission of 1834.

Mr. Ashby has shown great skill in bringing out the relations of the parish to the general issues but he seldom draws precise conclusions from his material though all his facts are rich in suggestions. In this field it is scarcely possible that anything should be entirely new, but in his treatment of the workhouse test in the eighteenth century, the description of the system of indoor relief in cottages, and the account of the early forms of the Roundsman system, Mr. Ashby presents much that is fresh and stimulating. The Roundsman system has apparently been obscured historically by the destruction of records. Separate books were kept, but they have all disappeared, and there is good reason to believe that they were destroyed before the inquiry of 1832. But this is only one of many significant comments. The study is, indeed, a distinct contribution to the literature upon the Poor Laws.

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WALLIS, LOUIS. *Sociological Study of the Bible*. Pp. xxxv, 308. Price, \$1.50. Chicago: University of Chicago Press, 1912.

For many years there has been a growing recognition that the philosophy of any people must be explained and interpreted in the light of its history. Oddly enough, in one sense, few have realized that such an interpretation was much needed for the Bible. Though thousands on thousands have studied this literature, the effort to find God therein often results in the loss of the human background. In time it was certain that the method which had yielded such rich results in other directions would be applied here—witness the volume under review.

Now it is generally recognized that our knowledge of the actual history of the Israelites is meager and broken. Many conflicting opinions exist as to what took place. It must be left to others to determine whether the author has gotten such a mastery of the Hebrew tongue that his interpretation is reliable and such a knowledge of Hebrew history that his statement of facts is reliable. Assuming that he has, the value of such a work turns upon two things: the stimulus it gives other students to pursue further a similar method in search of larger results, and second, the new viewpoint it gives to those who are trying to understand and explain our religious development. To create a scientific attitude and show how sociology may come to the aid of exegesis is a main object of the writer.